

# THE LESBIAN WAY OF LOVE

*Article by Annette Fustoa,  
Generally misunderstood by society, the  
female homosexual has many of the same  
problems and needs all women encounter*



Very few subjects are so grossly misunderstood as female homosexuality. Larid newspaper accounts tell of suicides and violent quarrels. Psychologists, preoccupied with "cures" or conver-

ness to homosexuality, dates into the sometimes unhappy backgrounds of their parents. Pulp novels vividly describe inevitable physical desire. And within the minds of most people there exists the stereotype of the maniacal, violent, hellbound toward girls and a pervert not to be trusted around little girls.

It's quite possible that our contemporary society with its confused views on sexual matters fosters an indulgence in lesbian activities, nevertheless, homosexuality has existed since the beginning of recorded history and has prevailed in all types of societies. The ancient Egyptians regarded lesbianism as a trivial obscenity. Their male homosexuals were subject to capital punishment; however, their lesbians merely received floggings. The ancient Chinese and considered acts of passion for the use of women in satisfying other women. In Egypt and India, where women lived together in harems, lesbian activities were a common pastime and were generally tolerated by the husband-masters. Among the Aztecs, too, some of the females as well as males were homosexual. Well, customs in Indian temples often show lesbian sexual relations.

Homosexuality was widely practiced and culturally condoned in ancient Greece, where Sappho, born on the island of Lesbos during the sixth century B.C. became the advocate of equality for women and the possessor of love between women. Rome, famous for its gladiatorial practices, permitted female homosexuality at least among the upper classes, and it is said that female slaves, called *fellatrix*, were called upon to do sexual favors for women slaves at the baths.

Christians dealt with homosexuality more harshly, but the punishment for males was always greater than that for females. From the Renaissance on, lesbianism became a clandestine practice mingled in by women of power and influence. Major European cities had numerous lesbian brothels. A number of famous women in history, among them Marie Antoinette, are supposed to have had lesbian affairs.

Among primitive societies, there rarely exists a language to describe the sexual relations of women with other women. And, not surprisingly, misnomers and euphemisms have often been blind to homosexual goings-on. One pertinent study, however, that of Ford and Beach recorded in *Physiology of Human Sexuality*, investigated a total of 199 primitive groups. Male homosexuality was found to exist in 76 of these societies and lesbianism was present in 32. The activities included manual masturbation and the use of an artificial penis.



Lesbians make much use of anal contact, not concentrating on the clitoris to the degree that heterosexual males do.

Clitoral stimulation by rubbing genital together, called *tribadation*, is commonly used by lesbians during foreplay.





*Widows are only occasionally employed in lesbian love-making; they prefer many forms stimulation and finger manipulation.*



*The ingenious use of the teeth and lips—can be used during anal stimulation. Many women can be made to climax this way.*

No one knows just how widespread lesbianism is in America today, but the situation in which the lesbian finds herself is not difficult to describe. Officially she is not permitted government employment or any work requiring a security clearance. Also she is banned from the armed forces, although it is well known that many such women have been in the services. Although many lesbians occupy distinguished positions in the arts and the professions, a lesbian's success almost always depends on her hypocritically posing as a woman with heterosexual preferences. She must likewise wear a mask for her family and former friends or else find herself ostracized and alienated from them. What's more, there is virtually nowhere for her to take her personal problems. Psychologists, having finally relinquished the idea that homosexuality is inborn, now concentrate on causes in early childhood and are intent on curing the lesbian of her preference for other women. Few psychologists indeed are interested toward helping these women fulfill themselves in the lives they have chosen.

The difficulty that most lesbians face is that society regards their sexual preferences as a disease rather than as a valid way of life. A few cases on

record show that lesbians can be made to renounce their identity as lesbians and live ordinary heterosexual lives. Dr. Albert Ellis, for example, has claimed that prolonged therapy has produced a number of such cures. Many other psychologists cite their lack of success in these endeavors. The reason is that lesbians do not want to be cured. They want to be allowed to live out their lives as lesbians and be accepted for what they are.

One of the misconceptions about lesbians is that these women want to be men in every way possible. The most conspicuous type of lesbian is the one who crops her hair short, wears men's clothing and perhaps smokes cigars, but such women are in-

deed a small minority among practicing lesbians. Usually the "butch," or the girl who plays the dominant role, is indistinguishable from the average athletically inclined heterosexual female. Actually, no more than half of all lesbians are butches. The "femmes," on the other hand, wear frills, makeup and perfume and thoroughly enjoy their femininity. Lesbian women do not want to give up being women; what they do want is to be with other women.

Like other women, most lesbians seek love and the security of a long-term relationship. Much



Many lesbians believe that the female genitalia are delicate and needy while the male genitalia are gross and rigid.



Lesbians who live together for a long time develop their own techniques for bringing variety into their sex lives.



Some lesbian relationships take measures of stifling playfulness that would not exist in a male-female association.

less promiscuous than male homosexuals, most of them bowen on one-night stands and on affairs that are totally devoid of emotion. Also they are more aware in their relationships with their partners than are male homosexuals, with fewer displays of jealousy. A gay male would be reluctant to take his lover to a queer bar for fear of having him stolen by someone else, a lesbian couple, however, may seek the companionship found in a lesbian hang-out with no such fears.

No one knows just how many long-term or permanent lesbian relationships there are. Since it's not an uncommon pattern for unmarried women of all ages and in all walks of life to live with other women, lesbians living together are often able to keep their sexual affairs completely secret.

I met one such couple who'd managed to obscure the true nature of their relationship from their families and co-workers, but who let their hair down with a small circle of friends, some gay and some not. Ellen and Judy had been living together for a little over ten years. Nothing seemed strange about their appearance, although Ellen dressed a little more conservatively than the current fashions, wearing longer skirts and subdued colors. The only factor that might arouse suspicion in an outsider was the difference in their ages. Ellen was thirty-eight and Judy only twenty-nine at the time I met them. They seemed like an ordinary pair of roommates, except that when they were with people they knew well and trusted, it was obvious that they really loved each other.

"I'd been through a lot of hell before I met Judy," Ellen confessed. "I began to suspect that I was a lesbian when I was in my early teens and



Feelings run so as quick as razors in many lesbians, who must rely on oral sexual practices for most stimulation.

for a while I thought I'd outgrow it. At eighteen I even went so far as to get married. He was a nice guy and I cared for him a lot, but what a disaster our sex life was. I had to pretend I was with another girl to keep from getting sick. I stuck it out for three months, then I finally told him I was gay and we separated.

"It was a long time, though, before I met Judy. I fell in love and got diverted time and time again. Always with girls, though. I'd had enough of men. I kept hoping that I'd meet someone right.

"I met Judy not long after she'd come out," you know, had her first lesbian experience. We met in a bar—I thought she looked so cute and I wanted to spare her all the difficulties I'd gone through. I wanted to give her a real home."

Judy and Ellen both work, although Ellen's

job is more demanding and pays quite a lot better. They share most of the household tasks these days. At first Judy did most of the cleaning, but Ellen discovered they could afford a maid. They pool their money and make joint decisions on how it should be spent. They have some fine antiques and a large collection of books. Judy has an impressive wardrobe of fabulously feminine clothes, usually selected by Ellen.

"I think we're a lot better organized than most roommates," Judy said.

"And a lot better off than plenty of married couples," Ellen added. "For one thing, both of us are completely faithful. How many married couples these days could make that statement?"

The one thing that seemed to be missing from their lives was an active social life, though they



Many lesbian contacts are brief, resulting from a chance meeting in a gay bar and ending with the stroke of a pen.

both claimed they didn't miss the gay bars and the gay parties they'd once frequented and they got along just as well seeing their respective parents only rarely. But they both wish they didn't have to be so sensitive about what they are and how they live.

Naturally, not all gay girls are as content and well adjusted as Ellen and Judy. Perhaps a more typical case is that of Myra, an attractive brunette who lives alone. Myra, who is thirty, has been traveling in lesbian circles for about twelve years, but has never settled down with any one partner.

"Yes, I've been in love and I've been heartbroken," Myra said. "I'm the passive type, I guess, but most of my involvements have been with girls who are 'nuts,' you know, they're not really bitch or femme, they can go either way. There's an old saying, of course, that everybody's nuts once they get in bed."

When asked what the most memorable affair of her life had been, Myra replied, "That would have to be Jane. A beautiful, fair-skinned blonde, a natural blonde. We always had something to talk about and we made love magnificently night after night. It was fantastic. Then Jane met a man and decided to try to go straight. I don't know if she ever made it. I don't see how she could after what we'd had together. After she'd gone, I moped around and wrote poetry about the 'mangling of our soft, scented bodies,' and the 'trembling sorrow of our



It is commonly believed that lesbians are childless, but women who utilize such objects are usually married.



Women are excellent sources of genital stimulation, especially when applied directly to the clitoral area.

separation.' I guess it sounds pretty sorry now. Then finally I got hold of myself and went out looking for someone else. I began to dig the bars, the dim lights, the chatter, the music and the dancing....

"I've had chances to mess in with girls, of course, usually bitches who wanted to take care of me. But I'm too independent for that and I couldn't live with anyone unless I was sure it was really love."

Myra's case may seem sad, but yet it's not really so different from that of numerous unmarried girls who have heterosexual affairs. And

Myra may someday settle down, but with another girl, of course.

Another pattern that occurs more frequently than one would suspect is that of a lesbian marrying a male homosexual. B.W. Cory in *The Lesbians of America* describes one such couple, who were drawn together by mutual respect and the need for some stability in their lives. They never attempted sexual relations together, but each went on having his own affairs. And whenever an affair ended for one of them, there was always the other to fall back on for solace. Though an unusual marriage





Lesbians usually have more knowledge about the lesbian and the respective nature of the clients than most men.

by ordinary standards, this couple found that it answered their own needs.

Very common these days too is the happily married woman who enjoys lesbian activities from time to time, a practice that has grown out of the wife-swapping or swinging parties now becoming more popular all over the country. These women are not lesbians in the usual sense; they do not seek love relationships with other women, but they do find sex with other women pleasurable. They indulge in these activities without guilt, often in the presence of their frolicking husbands who derive sexual enjoyment from the sight of two females arousing each other.

The prevalence of the bisexual female swinger

today indicates some degree of hope for general acceptance of female homosexual activities. However, it is the lesbian herself who needs to be better understood, not cured or transformed, but accepted for what she is and allowed all the advantages accorded to the so-called normal persons in our society. Lesbians do need to be helped, not helped to relinquish their lesbianism, but helped in finding their way in a world which still regards them with suspicion and hostility. The battle for acceptance of homosexuals, both male and female, is being waged right now. And it is a battle which deserves the support of everyone, straight or gay, who believes in the fair and equal treatment of all human beings.

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In most lesbian acts, the woman assumes the dominant role, even though she may otherwise be completely feminine.

THE INTIMACY COMPLEX: MOST WOMEN HAVE ABOUT THEIR SEXUAL IDENTITY IS A UNIVERSAL PROBLEM—SOME ANALYSTS SUGGEST THAT THE INTIMACY FOLT BY WOMEN WHO ARE ALSO LESBIANS CAN BE MONUMENTAL.

One of the most mysterious personas on the face of this earth is the lesbian. Even she is not entirely sure of who she is—or what she is. The legend of Sappho has been headed down skunked by such myths, that her modern counterpart has come to believe much of what has been written and whispered about her. The average (?) lesbian, therefore, emerges as a furtive creature

# ARE LESBIANS *REAL* WOMEN?

BY J. T. SHEAMAN



Most men feel that when two women have sex together, they must naturally attempt to copy male-female intercourse



Much northern unhappiness could be avoided if every individual was free to enjoy whatever sexual involvement he wanted.

somewhat like a sex fiend, a Schyllt-and-Hyde woman of insatiable sexual appetite who appears feminine during the day but at night turns into a leech, black-leather-jacketed freak with an enormous tongue and bulging, streaming thighs. The truth is, there is no stereotyped lesbian—she is often confused, bewildered, angry at her own desires—and sometimes she doesn't know she's a lesbian at all.

"So little is known about lesbians that even we ourselves are caught up in the myths and stereotypes so prevalent in our society," wrote two lesbians, Del Martin and Phyllis Lyon, in a recent issue of *Ms. magazine*. "These stereotypes are based upon the false assumption that the lesbian is fast and foremost *as such* in all her

thoughts, desires and actions. What people fail to realize is that being a lesbian is not merely adopting a physical act of lovemaking.

"For the woman *personified*, it is a way of life, encompassing her whole personality, one facet of which is, of course, her sexuality. For her it is the expression of a way of feeling, of loving, of responding to other human beings," they conclude.

Yet, what is a lesbian?

She is thought to be a woman whose "primary erotic, psychological, emotional, and social interests is in a member of her own sex, even though that interest

when, in her horror, she suspects that her sexual yearnings are directed toward other women. With such feelings boiling inside her, the lesbian is often frigid. Many times she is capable of only passive sex. She cannot perform catamitus on her partner, but can only be the recipient of sexual attention. According to some authorities, a number of lesbians never have any sex at all. The lesbian, then, is usually wracked with feelings of inferiority and confusion about her gender.

The truth is that the inferiority complex among women is universal. There are no Amazons, no true matriarchal societies where women are boss. Writer Vivian Cornock describes women in this manner: "By my definition," she writes, "woman is an outsider. A

difficult action generally to digest, an woman occupies one-half of the race, constitutes an entire sexual category, cuts across all cultures, classes, and conditions, and often occupies positions of honor within those very circumstances in which total rule is exercised, a nevertheless is just."

Dad Torgerson, in the *Los Angeles Times* recently pointed out the low status of women in various other countries. In Arab lands, "Marriages are arranged, brides are bought, polygamy is a legal alternative and a man can divorce his wife simply by stating three: 'I divorce thee.'"

In Bangladesh a husband "may take a second wife because, he has learned, it is cheaper to take a second wife than to hire a servant." In Thailand, women gose as men because they earn more money, 20 cents a day



A woman who profits making love to other women may be pretty and feminine, the opposite of the stereotyped "bull dyke."



These are, of course, some lesbians who fit the stereotype, driving automobiles, getting tattooed, or being obviously sexy.

most. In Japan men are suspicious of college-educated girls and won't marry working girls on the belief that they won't have enough time for household chores. In Russia, women work alongside the men, but the men are selfish and crude toward them despite propaganda urging men to be chivalrous.

Until the end of the First World War in America, women were considered nonexistent by men—and by themselves. Prior to that time a was considered androgynous for a woman to enjoy sex. This pressure was so strong that many women had oophorectomies (surgical removal of the ovaries) so that they would not get carried away in bed.

"From this background," write Martin and Lyons, "women started the long, and still not completed, fight to regain control of their bodies, the fight to be considered full, natural sexual beings."

The lesbian, however, still has problems. The founders of the Daughters of Bilitis picture her thus: "Imagine a young woman 34 years old, fairly serious on her feelings, her emotions, her sexual responses only to find that they all point toward the fact that she is a lesbian. At the same time she will find that she is considered stupid, marginal, and tacky; a man-hater, a woman-reducer, masculine and hard."

The alternatives have been few to such women—and still are today. A young woman of 34 doesn't know how to make love to another woman. Usually her first

experience is with a man. According to a study on "Sexual Behavior of the Female Homosexual" by Drs. Marcel T. Saghar and Eli Kolava, more than three-fourths of the lesbians interviewed had experienced heterosexual intercourse. For the majority, this occurred between the ages of 20 and 29 and was primarily done in a spirit of experimentation rather than a feeling of strong sexual arousal.

Lesbian sexuality is not much different from other women's. They go through the same feelings, the exciting stages of foreplay that lead to heterosexual climax. They can seek and find sexual gratification in many ways, limited only by the imaginations of the persons involved. The only thing lacking in a lesbian relationship is a penis.

The three most common techniques used in lesbian lovemaking are: manual stimulation, cunnilingus, and

vibrations. The use of penis substitutes is rare, according to all studies (and there haven't been very many of lesbians). It has been found that the penis, or penis substitutes, is not necessary for a woman's sexual gratification—this fact may make many men extremely unhappy. Probably, most lesbians have tried the dildo, or substitute penis, but have usually discarded this device when it was found to be unnecessary for sexual stimulation. As one lesbian declared, "If I wanted a penis for sex, I'd go find a live one, not a fake."

Another technique that is rarely used by most lesbians is *analingus*, the use of the tongue in and around the anus. The finger of one partner can be used to stimulate the erogenous zone.

Generally, lesbians may obtain manual stimulation, manipulation of the clitoris, massaging the labia, and/or penetration of the vagina by the fingers (with) vaginas.



Lesbians perform masturbatory acts, manually or with dildos, that are the same as those employed by heterosexual women.



These are some lesbians (but they are rare) who have the same reverence for the large female breast as do straight men.

Clavering is the stimulation of the clitoris, the labia and sometimes vaginal penetration by the tongue of the partner. Both women can do this simultaneously in a "69" position. Tribulation involves one woman lying on top of the other, much like heterosexual coitus, followed by up-and-down movements that stimulate the clitoris of each. This is the hardest technique to master for lesbians, but it seems to fulfill the role-playing (boy-girl, butch/femme) in lesbian sexuality.

Lesbians are still outcasts in our society, but they are being heard with more tolerance than in the past. Like women in general, Ms. Lesbian has a long way to go before society accepts her as another interesting facet of

its composition. The lesbian herself needs to understand what makes her the way she is. It might turn out that she could be man's—and woman's—best friend.

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# FEMALE HOMOSEXUALITY: MYTH vs. REALITY

By Denis Merrill

Many misconceptions regarding lesbianism are accepted by heterosexuals because the truth about female homosexuality is not known. A practicing lesbian, Ms. Merrill exposes many untrue conceptions about girls who love girls.

Throughout our history, except for a few rare occasions, female homosexuality has existed under a dark veil. Even when the subject of male homosexuality was openly discussed and male homosexuals were accepted as respected members of society, female homosexuality was mostly ignored. There are many references of a casual nature to the love of man for man in Greek writings, only the voice of Sappho states the case of the woman who loves another of her gender.

The heterosexual male has been the worst offender in upholding the lesbian and in creating myths regarding her behavior. This is largely due to the unbridled attitudes men have toward women who reject them sexually. By viewing the lesbian as something less than a woman and as a supreme challenge to manhood, it is



Mutual oral copulation (commonly called "69") is a frequent technique lesbians use since it allows for simultaneous orgasm.



*Fashionists claim they are better lovers than men because they know where to touch a woman, but a man can touch this, too.*

often possible for the heterosexual male to bolster his image of masculinity, of being a "real man."

One of the most common advances made by a heterosexual male to a homosexual female is and has been: "I bet you wouldn't be this way (sic) if you let me make love to you." The type of man who makes this kind of pass is generally insecure in his image of manhood and feels that he and he alone is, as a lived cliché states, "God's gift to women." Keeping this in mind, we study the myths, their performers, and the possible rationale which gives birth to fantasy.

**Y**ou can spot a "freak" a block away.

That is a phrase which has been hoarsely tossed out

by men and women alike. Meant to be indicative of great perception, it merely verbalizes the uncalculated fear each person has of the unknown (i.e., suppose we take oneself). The folly of such mindless "perception" is as visible as it is when a person says, "I know a pervert when I see one." It is charming godlike wisdom, the ability to spot an exhibitionist, a rapist, a child molester or a homicidal maniac at a glance.

How does one "spot" a lesbian? Perhaps the heterosexual-feminine woman you see is completely heterosexual, but merely afraid of venturing out from her protective cover of tailored or sporty dress and makeupless appearance. Ironically, the sexual ultra-feminine office first may have a female lover. There is no way of unquestionably determining the nature of another per-



Although one woman may dominate in a lesbian relationship, it is seldom that either woman plays a "male" or "female" role.

son's sex life unless that person tells you. The exceptions, in this case, are those women who flaunt their homosexuality in public either by dress or action. These women will most often be found hanging around the hive of a so-called "gay" bar, their homes away from home. Their obvious homosexuality is a defense mechanism used in the hope of warding off the pain element of being socially persecuted as well as a statement of inability to cope with life.

**L**esbians "love" women because as men want them.

While it may well be more comfortable for the average homosexual to blindly believe that this myth is fact, it is not so. There are many attractive and talented female homosexuals who are greatly desired by men,

enjoy male companionship, yet choose to love women. Physical endowments or the lack of them do not apply in lesbian, any more than body build reflects capacity for motherhood or the totality of being.

### **ALL lesbians love men**

This myth would be more valid with two major alterations: the deletion of the absolute *all* and replacement of the more applicable word *few* in place of *all*. The statement would then become "Lesbians fear men," which, even though it may have more of the ring of truth, does not absolutely apply.

Four springs from uncertainty—the "I'm-not-sure-I-want-to-be-a-lesbian-but-I-am-one" attitude that's quite often unconscious. Basically, this statement is no more justifiable than its counterpart, "Men hate lesbians."

There are women, heterosexual as well as homosexual, who say they hate men. They sometimes use these three words much like cayenne pepper in seasoning a conversation, thus providing a vehicle by which they can release frustration. It is here we recognize their barely camouflaged fear, the apprehensions of accidental pregnancy, the memories of being used by a relative, or an inconsiderate lover or husband, the gnawing frustration left when a woman is not fulfilled. Many lesbians have had sexual relations with men and, if such be the case, either fled in their fear to another woman or manly chose the ultimate (though socially accepted) way of love.

The lesbian who is a virgin neither in heterosexual relations nor concerned has, quite often, a more deeply rooted emotional disturbance than the frightened and/or confused teenage homosexual female. In many cases the woman's sexuality can be viewed as a flight, not a choice, and she is probably the most outspoken sear—anti-male, that is—in the homosexual community. She is, in truth, afraid to be a "woman."

### **A**ll lesbians are different at one time or another.

This gem was dropped up from the attic of psychiatric myth which also gave us "penis envy" and "a woman is not a woman without a man." The basis of this myth appears to be the notion that a female cannot possibly be sexually satisfied if she is not enjoying the pulsing and "natural" rhythm of penis-in-vagina. While it is true that artificial penises and other surrogates are occasionally used by many women regardless of sexual prefer-

ence, it is not to be considered the norm in a lesbian relationship. When we remember that a lesbian is a lesbian because of her sexual preference for a member of her own sex, why then would she accept a foreign element (the artificial penis) into her relationship? There are, however, moments when a dildo or vibrator is used, not so much for the feeling of a man, but for the novelty and forbidden aspect of such use.

The most glaring fallacy of this myth is, again, the use of the word *all*.

### **L**esbians really know what pleases a woman.

This myth can be likened to an invisible hammer flows daily at "gay" bars and certain lesbian households. Although fallacious in basis—that a female can satisfy a female better than a male can—it is the custom with which the evasive lesbian attacks "straight" men.

Sexual satisfaction is a mental as well as physical matter. Not every man or woman considered a great lover by some one person will always be able to satisfy sexually. In the abstract, it is a matter of timing, of feeling, of mood, and of personalities.

Some women feel themselves more sensitive to a female body and the time their digital or oral manipulation very closely to the other woman's needs. At another time they may be engaged in similar acts and receive little or no response. This is also true of male-female relationships. The very notion that members of the same sex can satisfy each other more than those couples of the opposite sex is unrealistic in the underlying advocacy of worldwide heterosexual-ity.



Most men would be surprised to learn that the very office that could be conceived who prefer sex with another woman.

**L**esbians who play the male role would rather be men.

Here again, there are depots of role playing, and who is to say what any one person would prefer to be? We don't hear much about the sometimes-unconscious role-reversed heterosexual marriages, wherein the male behaves like the pained housewife and the female acts out the part of emboldened husband. No myth has proliferated about who would want to be what. Aggressive women, no matter what their sexual preference, are considered to be masculine. Aggression is an inherent human trait, not the sole characteristic of the male.

It is unthinkable to believe that two women who live together and enjoy each other physically would fantasize their relationship as anything other than female-female, a homosexual union, although there are excep-

tions. To combat with the erroneous reasoning that the "male" would rather be a man, is a male fantasy. In effect, men who believe that women want to reverse gender think that the male is the superior being—also may overt aggression, particularly by a lesbian, be seen as usurping the male prerogative.

We have examined but a few of the myths concerning female homosexuality, myths fueled by hatred and homophobia alike. Peering into this fantasy world with depth-oriented glasses, we see the chess game being played under the table. Luckily there has not, as yet, been a sexual chessman. The truly mature conclusion of the game would be for homosexuals and heterosexuals alike to develop tolerance, and then go about the business of living what they must be—without creating myths to justify it. ■■■



For a lesbian, emotional closeness with a woman is more important than a wild erotic experience with any male.

# The Daughters of Sappho

by Adrienne Smith



*Male homosexuality seems to be the "in" topic for many movies, plays, and TV dramas today. But it's seldom you hear a nationwide reference to lesbianism. Why does it still remain locked in shadow?*

There are many psychological theories as to why women become lesbians and why lesbians behave the way they do. While it may be true that many homosexuals are disturbed people, many experts believe that such disturbances as they show are common to all people whom society rejects. In the words of one commentator, "People tend to judge themselves as they are appraised by others. Consequently, if a woman meets with hostility, suspicion, and disdain when her lesbian tendencies are revealed to her heterosexual contacts, she will find the process of self-acceptance painful and perhaps impossible."

Many heterosexual women have had homosexual experiences. Kinsey discovered that one-fourth of his sample had had sexual contacts with other women by the age of 30. Most heterosexual women who engage in homosexual relationships limit themselves to situations which they feel they can handle. They may avoid partners who become too demanding or possessive or who in some other way inhibit their heterosexual contacts.

Sometimes the initiation of a lesbian experience is the direct result of a difficult relationship with a man. This was true in the case of Mrs. C., a well-traveled and well-educated woman of the world. She relates the following story:

"Once while living in France, I did have an affair with a woman. That was because I was terrified of becoming pregnant. I had had a nasty scare in Norway. I was having an affair with a Norwegian and he wouldn't use a contraceptive. That sort of pregnancy scared me off sex with men for a long time.

"I met my girlfriend in a cafe in Paris that is especially for women. I thought that I would like a girlfriend because I needed sex, but at the same time did not want a man. Sex with a woman is, however, much less complex than sex with a man, especially if one of the women is trying to be the man. This was true with my girlfriend. She became terribly possessive and jealous about my relationships with other people, men or women, so I gave her up. I could still probably be attracted to a woman, but I would be worried because I would feel as if I were being unfaithful to my husband."

Some women like the gentleman which they associate with lesbian contacts. A 45-year-old woman, the mother of two children, tells the following story:

"I'm not usually attracted to members of my own sex, but on two occasions attractive women have made advances to me. On each occasion I wanted the experience and found it tender and enjoyable. It was especially good from the physical standpoint because oral tenderness is just what I need."

Some women have their first lesbian experience as part of a group scene. Such was the case with Mary R. "We were at a swinging party," she relates, "and I felt tired. My partner suggested that I lie down for a while. I did but soon some of the other girls joined me. Soon some men came in and we traded partners again. It was a very satisfying experience."



Many lesbians believe that they are more sexual than men, and that only they really have how to perform coiffage.



"Body play" stimulation of all congenious senses may be more valued in lesbian relationships than in heterosexual unions.



Because lesbians use their partners' bodies without the use of a dildo, most corners of the entire body are often employed.

Those women who enjoy homosexual relationships in the context of a basically heterosexual orientation usually do not suffer from society's basic infamy to "deviants." However, women who are exclusively homosexual often do suffer. In the words of Sarah Monaghan:

"A woman who moves to the conclusion that she is almost exclusively homosexual must also arrive at the conclusion that her life will be quite different from that of the majority of women. She will not marry, she will not have children, she will be forced to support herself financially for the rest of her life, she will probably have to make a secret of her sexual orientation as far as employers, workmates, and certain social contacts are concerned, the selection of sexual partners is limited, and the chances of finding a secure and loving relationship in which sex plays its part are far less than that of the heterosexual."

The case of Sarah, the daughter of an alcoholic actress, is a case in point. Sarah first became aware of her lesbian tendencies when she was very young. She had begun to abuse professionally and had met her girlfriend in a risk where she practiced. "One afternoon we were in the clubhouse at the ice rink and I was changing my boots," Sarah says. "my boyfriend got stuck and she came over to untie the laces for me, and while I was leaning over, she just kissed me. It all started again later."

It was at this point in her life that Sarah came to realize the exclusive nature of her homosexual orientation. At one time she had a six-year relationship with another woman which was blighted by jealousy because the woman was bisexual and married.

Sarah measures the married woman will seek a lesbian partner through boredom, boredom with their husbands as lovers and involved with empty affections.

after the housework is over. Sarah is typical of the amount of misinformation there is about lesbian love-making, especially the belief that all lesbians would dabble the way.

"It must be remembered that lesbians attach a great deal of importance to affection rather than just the sexual physical side of sex. The sensitive touch of the body can be as full of meaning as sexual intercourse. I have never met any lesbians who use dildos. A woman who wants another woman does not want an imitation of a man."

"I once had an affair with a nymphomaniac. She was bisexual and she loved sex," Sarah continues. "She told me that she had never had the satisfaction from a man that I could give her. Let's face it, a woman has a much greater control over a long period of time than a man, and with someone as highly sexual as a nymphomaniac, this is important."

"Basically," Sarah elaborates, "lesbians are more sexual than men. That is, the body play, the stimulation of every nerve ending is much more than it would be in the heterosexual relationship. A number of women have complained to me that men, once they have had an orgasm, couldn't be less interested in a woman's pleasure."

"Many men are not aware, for example, of how sensitive a woman's back is. The nerve centers in the small of the back are very sensitive, much more so than the breasts, which many men make such a fetish out of. You can work a woman up to a tremendous pitch by caressing the body, gently, sensitively."

"There are," she goes on, "many variations of this theme. Other areas which excite the woman are the back of the knees and the thighs, also behind the ears and the neck. It depends on the individual, but I would say that the average woman needs 45 minutes of love-play before she reaches her peak."

Because black and white are the least complexioned colors in the world, there is an insistence that everything be seen in those terms. This insistence for the rigid cultural insistence on masculinity and femininity. Those who confuse the means by physically desiring members of their own sex are made to pay for their "act" by becoming the target of ridicule and hostility.

The endless psychological theories as to the etiology of homosexuality have enlightened a few, but, for the most part, have further confused an already-confused area of human activity. The very fact that homosexuals are studied by psychiatrists has convinced the general public that they must be disturbed.

Such theories in hatred and rejection of one parent, the parent's wish for a child of the opposite sex, narcissistic mothers, penis envy, castration fear, and others may have some validity. However, in the opinion of some experts, the homosexual "disturbance" may be as easily traced to the frustrated need to fit into an antagonistic community as to childhood experiences.

Self-acceptance is the ultimate problem facing a member of a minority group. Once a person has become aware of himself and has wholly accepted himself, he becomes a little less sensitive to nonacceptance by a major section of the society in which he lives. However,





Tidies, in fact, are probably used most by lesbians with strong heterosexual backgrounds, women "used to the real thing."

the two are so correlated that it is an exceptional person who may do the former without the latter.

It is evident that the homosexual attraction is neither rare nor to be excluded from the lives of heterosexual women. There are few signs that the heterosexual women who reported homosexual behavior did so with accompanying guilt feelings. Certainly, the hypocritical attitude which is common in the heterosexual male's attitude toward male homosexuality is not manifest in the case of women and lesbianism.

Probably women do not need to cling so desperately to their sex's image as men do. In the opinion of one psychologist, masculinity and femininity exist as two poles. She sees it as the easier to move to the other pole if you are a woman than if you are a man. This accounts for the fact, in her opinion, that the phenomena of transvestism, transsexuals, and homosexuality are rare in females than in males.

She also feels that this explanation has relevance to the fact that female homosexuality is more socially

acceptable than is male homosexuality. Female homosexuality has rarely been a punishable offense, thanks to the "legendary modesty" of Queen Victoria. But there are more profound reasons which contribute to a larger public acceptance of lesbianism, many of which can be traced to the "pole hypothesis" of Virginia Prince.

The lesbian is less likely to accentuate her homosexuality publicly by adopting masculine dress and jargon. The "camp" jargon and behavior so often displayed in a definite mechanism by male homosexuals have no real parallel in the lesbian world. Even if the woman does adopt the "bunch" mode of dress, she is still likely to be excused if it is relevant at all to her success in the business world.

Even though the lesbian has not been robbed of her masculinity in the same way that the male is robbed of his femininity in this society, she is discriminated against in many ways. Very often she

# THE NEW 'GAY' FEMALE

By Stanley M. Clark

Tired of being demeaned and scorned, the lesbian of today is trying to change her public image and to recruit new members.

They are tired of derogatory names like "dyke" and "lesbo." Today, they call themselves the Daughters of Athena, the Sisters of Sappho, the Lesbian Liberation Front and Radical Lesbians. But, whatever they choose to call themselves, they are the New Lesbians: homosexual women who are tired of society's prejudice against them. Unlike their homosexual sisters of days gone by who did everything in their power to hide their sexual deviation from public view, the New Lesbians are unabashedly honest, open and "outfront" about their sex lives and are seeking out confrontations with the "straights" to talk over what lesbianism is all about.



Oral stimulation is only part of the sexual repertoire that lesbians employ in being their partners sexual satisfaction.



Although never shown in the films, an artificial penis, is used by some lesbians to give and receive sexual gratification.

Of all the New Lesbians organizations, the most successful and powerful is the Daughters of Bilitis. Founded in San Francisco in 1955 by two lesbians, Phyllis Lyon and Del Martin, the organization was named after Bilitis (pronounced "buh-LEE-us"), a protégé of Sappho, the lesbian poetess of ancient Greece.

The Daughters of Bilitis was once entirely underground. Today, it is not only aboveground but one of the major "establishment" homosexual groups. The organization has offices in virtually every major city and a lot of small ones like Mattapan, Massachusetts and El Cajon, California.

The predominant theme of the Daughters of Bilitis is

one of gentle militancy. The New Lesbians aren't going to fight with tanks as did radical war protesters, but they are going to do a lot of talking with a lot of people, mostly women, to alter the society's attitude toward the lesbians. To further this goal, there are lesbian study centers in both Los Angeles and New York and other meeting halls to bring together all women who have any questions about homosexuality. One of the other major trends in the homosexual movement is the establishment of shrines specifically for the homosexual. The most famous, and first, was that begun by the Reverend Troy Perry in Hollywood a few years ago.

An article in the *New York Times Magazine* of



Although some lesbians want to change their public image, the fact is that society at large is not ready to accept many of their homosexual practices, and many heterosexual women are not prepared to perform without on one of their own sex.

March 28, 1971 told about the opening of the Daughters of Bilitis center in New York City on the first of the year. The upstairs hall leased for the organization is at 141 Prince Street on the lower side of Greenwich Village. The loft is huge, described in the article as cavernous. It covers about 4000 square feet and includes a meeting hall, kitchen and library. It is decorated in the organization's colors, red and white, and was completely redecorated by the membership except for the plumbing which had to be completed by a licensed contractor. The whole thing is a victory both for Lesbian Liberation and Women's Lib.

The opening of the center was no secret. In fact, the leaders of the center hoped that it would make a big splash in midtown New York where, the season before, Radical Chic had been championed by the residents of the New York Performance, Leonard Bernstein, and a coterie of Park Avenue sophisticates.

Among the guest speakers at the opening of the center was Ti-Genie Adkinson, one of the more well-known Women's Libarians. Miss Adkinson suggested that

even heterosexual women should wear "I am a Lesbian" buttons in support of the gay cause. Another speaker, attorney Florence Kennedy, was firmly in favor of lesbian education in order to help many sexually confused women to "come out" and assert their homosexuality.

One letter read by Daughters of Bilitis president Ruth Simpson debunks the tragedy of so many lesbians, a tragedy the New Lesbians hope will be eliminated by their organizations. The letter was from a 16-year-old girl who was about to let her parents know that she was homosexual: "I had been using drugs on a cover-up until I realized I was a homosexual. My high school councillor told me to tell my parents, but I just couldn't. My parents still haven't accepted the fact that my older brother is gay. I would like to come out because it would relieve all these tensions I have."

Florence Kennedy replied with what is becoming a stronger and stronger stance among lesbians: honesty about lesbianism must replace all of the myths and prejudices of the past. Miss Kennedy was quite firm. "I



The "New Lesbian," faulted by society's attitude, wants only to be free to practice her form of love with her Indian peers.



Sexual acts between lesbians who are aware of each other's engagement issues can involve kissing and fondling of the breasts.

Hollywood has emerged today as the first city in which homosexuals are attempting to join together in order to establish a political and social presence in the minds of the citizenry at large.

Hollywood's homosexual population has become conspicuous enough to stage occasional parades down Hollywood Boulevard with hundreds of homosexuals, both male and female. They dress in costumes and carry signs of every description. The common message is "Gay Power," "Power to the Gays," "Gay is Good," and "Gay is Proud." If nothing else, the parades have made an impact on the population both of Hollywood and

the larger community of Los Angeles, which has come to expect practically anything from its decadent suburb.

Through all of this, what the New Lesbian is usually concerned about is that her image will not remain as negative as it has been. She is becoming more aware of her needs as a person and feels insulted by society's many spoken and unspoken rules about so-called "unnatural acts" and "unnatural feelings." For too long, the female homosexual was thought to be a woman who dressed in men's clothes, smoked cigars, talked with a throaty, hoarse voice, and walked men as if they were women.



The mouth, as employed by a lesbian lover, can become a highly stimulating organ of arousal for both women involved



Homosexual women experiencing lesbianism for the first time discover that many of the techniques of arousal are exactly the same as those used by men. This fluidity of many acts makes the transition (reading over) into homosexuality easier.

A few years ago, a film called *The Children's Hour* delineated the plight of the lesbian very well. Two women living together in a small town were accused by a malicious child who made the suspicious adults believe that they were lesbians. The resulting emotional trauma destroyed the two women. Today, lesbians are talking one another and the world that it's time to get rid of all these misconceptions. After all, as many as ten percent, perhaps more, of all this society's women may be lesbian!

So, how lesbianism come of age? Many psychologists and social commentators feel that it has. It's only a matter of time until the press and other mass sources

began to report the daily activities of the many New Lesbian groups like the Daughters of Bilitis. Most of the guilt and suspicion involved in lesbianism has come about primarily because of society's ignorance.

Psychologists like Phyllis and Edward Kosman believe that once society's many rules and prejudices about lesbianism have been showed and removed, we may find that the lesbian is neither so different from the rest of us nor so "scorched up" as the popular image would have it.

In the future, the emergence of the New Lesbian may result in legalized lesbian marriages, lesbian couples adopting children and society's granting many rights it now denies to the lesbian. Let's hope that the new liberality is close at hand! ■■■



BY CAROLINE SCHADFFER

# BROTHEL



Sometimes, our prostitute introduces another to brothelwork.

Many students of sexuality, including Dr. Frank Caprio and such earlier investigators as Lombroso, Holi, Martensen, and many others have stated that lesbianism is popular in houses of prostitution which service men. But, more in line with this derivation are the brothels which supply homosexual partners to persons with homosexual tastes. These which cater to lesbians are called "Temples of Sappho."

One writer (male) to one of these "temples" describes it in the following manner:

One of these "Temples of Sappho", in Paris, catering to women clients, is highly furnished. A bar occupies a portion of the lower floor where alcoholic beverages may be obtained. The lesbian waitresses are attired in transparent, sex appealing undergarments and stimulate their women clients with appealing gestures. Private rooms in an upper floor are devoted to sexual lessons which follow the preliminary acquaintance in the cocktail lounge. The walls of the rooms are decorated with pornographic paintings and sketches of nude figures depicted indulging in a variety of sexual acts.

The "temples" offer their patrons a wide variety of lesbian services, including intercourse via the use of a penis substitute, mutual masturbation tribulation and coverings. Many of the clients are thought to be passively homosexual. However, in the brothels which cater to their needs they may become active, thus further gratifying their homosexual needs.

It may seem paradoxical that many women who attend to the needs of men are chiefly homosexual when their own needs are concerned. However, we have (in addition to the evidence of psychologists) the word of Polly Adler, the well-known former "madam," to bear this out. Mrs. Adler says, "Incidentally, I had a few lesbians."

It's often been said that a prostitute becomes so used to being treated by men that she turns to a woman for tenderness. Maybe so, I have no figures on the incidence of female homosexuality, but it's my observation that it occurs in every walk of life."

It is difficult to determine whether or not homosexuality occurs more frequently in brothels than in other areas of life. The story of one prostitute whom we were fortunate enough to be able to interview illustrates the need some prostitutes experience for female love.

"I came from a typical lower-middle-class home," Susan told this writer. "My mother worked steadily and was usually too tired to spend much time with us kids (there were five of us). My father worked steadily, too, until he got laid off as a result of some union trouble. Then he started staying home all day—and drinking."

"One day I came home from school, the same way I always did, and started dinner. My father came into the kitchen and started staring at me. He was staring right at



Paradoxically, many women who attend to the sexual needs of men are themselves where their own needs are concerned.



A Italian wife may be exhibiting a compulsion to be the aggressor leader that can be worked only with another woman.

Until quite recently, the general assumption among the lay public (and by many behaviorists who should have known better) was that the female homosexual was a much rarer animal than the male. Masculine "queens" might be lurking anywhere. It was even fairly well known that an occasional overt might have forced himself into marriage, the better to hide his perverted drive

from the world. And if the awesome percentage of men who have performed homosexual acts was a secret from the public (Kinsey's study revealed that approximately half of the adult male population of America had, at that time, performed some homosexual acts), at least it was accepted that they were common.

The citizens of America, and in particular those

a study conducted in New York City several years ago, estimated the incidence of event or latent lesbianism in marriages he had studied, at, "Possibly approaching fifteen percent." But that means that about one out of seven wives and mothers would rather "make it" with another woman than with their lawful husbands.

**M**artha P. is a mother, a grandmother, a happily married woman—and a practicing lesbian. For most of her married life, though, she lived in abject misery, hating herself for the "unnatural" drive that made her perform acts which she believed sinful, and continuously fearful that discovery would mean divorce and disgrace in the eyes of her family and the community.

Martha's first sexual experience of any sort was with another girl, in the dormitory of the all-women's college she attended. At the age of twenty, she was initiated into sexuality by the hands and tongue of a loving female schoolmate.

The experience brought her tremendous physical pleasure—and a strong loathing directed at herself. So intensely did Martha react against the experience that she dropped out of college (though she did, eventually, return to college and complete her education) and accepted a marriage proposal from the first male to offer one. She hoped that marriage and children could wipe away the stain of her lesbian transgression.

To call Martha's husband a sexual bore would

be an exaggeration, although many would consider him that by modern standards. But this was in the time of the Second World War, and a great many men still believed that the female sex urge was much weaker than the male's. Martha's husband assumed that she was capable of little sexual appreciation, and would prefer their sex acts together to be brief and infrequent. By hurrying through their coital performances, he sincerely believed that he was doing her a favor. In this respect, her husband was even behind his own unusually heightened time. Any valid sex book of the period would have informed him of the necessity for prolonged foreplay to stimulate his wife's "lesser sex drive."

In all other respects, Martha's husband was a kind man. Life with him, disregarding sexual matters, was at least tolerable, and Martha was enjoying the development of their children. She might have contented in this fashion until death ended her sexual deprivation, had not her lesbian drive reasserted itself when Martha was thirty.

She had stopped by a neighbor's apartment to chat, on the way home from a shopping trip. The neighbor was a physically attractive woman, fairly young, of lesbian orientation—and in the process of changing her clothes preparatory to leaving her apartment. Many women have little or no reluctance about douching before other women. Martha, still admiring her strong lesbian drive, suddenly found herself alone in a bedroom with a naked and attractive, friendly woman, one who



Women who require no sequential lesbian action are more common than any would think. More liberal than homosexual, these women want to continue having sex with their husbands while, at times, being allowed to have relations with women.



The Women's Liberation Movement has given a number of latent lesbians enough courage to act out their homosexual desires.



Many women readily enjoy a good deal of foreplay, but often devote much attention to sexual thrusts and contact.

hush and sighs. And I'd say, "What a minute, like, this little dude with me, this little crazy thing, I could protect him! Like, I could beat the shit out of the other guy." Nowadays when I go out on the street, have to rely on myself constantly, and I still go through an uneasy-guessy feeling, a little butterflies, when I know I'm going to have to defend myself. I know I have to put that back in first. I know where to hit him, I know some moves, but I can't help thinking, "It but of he's better than I am!"

Elena's "knowing where to hit him" (and talking as much about it as she does) is more than an expression of her basic shikata. She has a deep-seated hatred of men. And along with that hate, goes a fear, a fear that you can see in her crystal-blue eyes, a fear which tells you she doesn't want to hurt so much as she wants to avoid being hurt. To Elena, the situation would be a dangerous place.

It would be stupid enough to write off Elena's comments as the ravings of a frightened rain-fearer trying to justify herself. But it's just not as simple as that. Elena is intelligent; she is sensitive. If much of what she says smacks of obscurism in reverse, there is still a kernel of truth in it.

Elena is reviled of the role that men have in this society—a little unnecessarily, perhaps, but not without reason. It's difficult for her to see the drawbacks involved in the man's role, but that does not mean that she is wrong when she points out the woman's prob-



Many artists have illustrated the fact that some Japanese women seek each other by rubbing their bodies together.



Despite popular belief, many women have chosen lesbianism, and can never be convinced that homosexuality is deviant.

selves, we can have sex with people of the same sex, or people of the opposite sex, maybe ten people—of whatever sex. If people were allowed to get gratification anywhere, I think we'll be on our way to revolution, because it's going to start people questioning every standard and value that they ever had."

**L** Eliza is not quite lesbian—or perhaps the word is *misleading*—it is not because she hasn't tried. In her terms she made what sounds like a desperate attempt to enjoy love, American style, but it was not for her. Not only did no sky-rockets go off, but she had to sit back and twiddle her thumbs while a "screwy little dude" had all the fun trying to defile her.

For a while, Eliza lived with another girl, but their love affair didn't last long. The other girl now has a man, whom she loves rapturously. That leaves Eliza sitting on her porch in blue-jeans, a cut-off sweat shirt,

and short hair. As Little Orphan Annie has done so many times, Eliza is setting off down a strange road in an alone and unfriendly land. But unlike Annie, she knows that there is no fluddy Wabbits who will come to rescue her.

And if he does, she knows where to hit him. ■■■

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